



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"blank" in fact, as in name, and, though it may flood the inward sense with poetic delight, it still leaves in the outward ear an unsatisfied craving. We are by no means solicitous to determine the merit of this as compared with Mr. Longfellow's other poems. We have enjoyed it, and thank him for it. It contains some descriptive passages of unparalleled beauty; and, if portions of it are woven from the common fabric of every-day life, the more true are they to the massive and resolute, yet quite prosaic characters of the Pilgrim Fathers and their daughters. Miles Standish was not a paladin, nor was John Alden a knight-errant, and Priscilla Mullins was a plain, outspoken girl, without a particle of romance about her; and, while we might not have chosen them for Mr. Longfellow's heroes and heroine, we are glad that he has chosen them, and has given us so lifelike pictures of them. The critics who find an anachronism in the treadle of the spinning-wheel are the best vouchers for the general verisimilitude of the story; for they show that they have applied the micrometer to every part of it. Among the other poems in this volume are some of the author's best pieces, such as "The Ladder of St. Augustine," "The Two Angels," "The Jewish Cemetery at Newport," and "My Lost Youth."

- 24.— *The Age of Chivalry. Part I. King Arthur and his Knights. Part II. The Mabinogion; or, Welsh Popular Tales.* By THOMAS BULFINCH, Author of "The Age of Fable." Boston: Crosby, Nichols, & Co. 1859. 12mo. pp. 414.

MR. BULFINCH'S "Age of Fable," we pronounced, in certain regards, the best among many similar works; his "Age of Chivalry," no less worthy of our commendation, is, we believe, unique in its kind. We are acquainted with no other compendious manual of the mythology of the Middle Age,—a mythology with as fixed forms, as commonly received traditions, and as intimate relations with language, literature, and life in its own and succeeding times, as the body of Greek or Roman fable. This book, therefore, deserves to be studied by those who are perpetually finding in Dante and Ariosto, Spenser and the old English poets, and equally in the romance and poetry of our own day, allusions to mediæval myths, which convey to them little or no meaning. At the same time, those familiar with the ground will not fail to read with fresh interest these stories in the exceedingly graceful guise in which Mr. Bulfinch has clothed them. We can now only express our emphatic and unqualified praise, alike of matter and manner, alike as to what the book contains and what it excludes, hoping in a future number

to make it the text for a prolonged discussion of the myths of "the age of chivalry." We ought to add, that the work not only appears in beautiful typography, and with appropriate illustrations, but that, in addition to such copies as will be sought for a permanent place in the library, there are for holiday use certain ornamented copies with splendidly illuminated and colored engravings.

25. — *The Daily Counsellor*. By MRS. L. H. SIGOURNEY. Hartford : Brown and Gross. 1859. 12mo. pp. 402.

WE have here a brief poem, founded on a text of Scripture, for every day in the year. It is a volume designed as a companion and guide for private devotion. Such a book, from one whose mere name is a sufficient guaranty for the singleness of purpose in which it had birth, is above criticism. Yet it need not shrink from a severe critical test. The separate pieces are, with hardly an exception, of a high order of positive merit, both rhythmical and poetical, while, negatively, they are free from that besetting sin of hymn-writers and devotional poets, — the overlaying of sacred and Scriptural thought with their own conceits and prettinesses.

26. — *A Memoir of the Life and Times of the Rev. Isaac Backus, A. M.* By ALVAH HOVEY, D. D., Professor of Christian Theology in Newton Theological Institution. Boston : Gould and Lincoln. 1858. 12mo. pp. 369.

WE have been doubly disappointed in this book. As a biography, it fails to meet our expectations ; as a contribution to the ecclesiastical history of New England, it has an importance which only those who read it can adequately estimate. Mr. Backus was a man of fervent piety, intense zeal, unresting energy, unflinching tenacity of purpose ; but of the delicate tracery of character and the more strictly personal experiences which give individuality and attract interest to a memoir, the surviving records are few and unemphatic. But for the greater part of the last century he stood in the van of the conflict for religious freedom waged by the Baptists with the dominant sect in Massachusetts. Few of our readers, perhaps, are aware of the extent to which, before, during, and for twenty years after the Revolution, the Baptists were oppressed by the Congregationalists. In numerous instances, their goods were distrained for the support of the regular ministry ; not only men, but women, were imprisoned and shamefully maltreated for the